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EPISTLE  
To all the Christian  
MAGISTRATES  
And Powers in the whole  
CHRISTENDOM,

And Professors, and Teachers, and Christians that witness the end of the Law, and the Levitical Priesthood, and confess Christ Jesus the substance, the Rest of the People of God, the substance, the Sabbath, that ends the Day, which was a Sign; and likewise, that owns the Doctrine of the Apostles, &c.

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by George Fox

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AN Epistle to all the Christian Magistrates and powers in the whole Christendom, and Professors, and Teachers, and Christians, that witness the end of the Law, and the Levitical Priesthood, and confess Christ Jesus the substance, the rest of the people of God; the substance, the Sabbath, that ends the day, which was a sign; and likewise, that owns the Doctrine of the Apostles: To such I say, that owns Christ Jesus the substance and his Doctrine, and the Apostles Doctrine; I say, do not persecute one another about dayes, Sabbath-dayes, Holy-dayes, Festival-dayes, Fasting-dayes, or in meats or drinks, which the Kingdom of Heaven stands not in, but in power; for the Sabbath which the Lord gave unto man, a sign to man, and the Creation, Ox and Ass; six dayes, the Lord saith, shalt thou labour, the seventh thou shalt rest, and keep holy to the Lord; Which seventh day, he that did transgress, was to be stoned to death, read *Numb. 15. 36.* And every one that did not keep the Sabbath, but did work therein, should be cut off from among the people; so according to the Law of God, which was given forth, that they should keep the Sabbath day, which is the seventh day, which ye keep Markets and Fairs on, in most of the chief Towns, and chief Markets of the Nation, ye are all by the Law of God to be cut off; for this Law was given to the Children of *Israel*, this Law and Commandement, which was a Covenant, a perpetual Covenant, and a sign between the Children of *Israel* and the Lord for ever; the Children of *Israel* found a man gathering sticks on the Sabbath day, the seventh day, on which ye keep Markets and Fairs, and they brought him unto *Moses* the chief Magistrate, and unto *Aaron*, and unto the Congregation, and they put him in Ward, for it was not revealed what they should do to him; & the Lord said unto *Moses*, the man shall be put to death, and all the Congregation shall stone him with stones; Now if ye go according to the Law of God, which ye do pretend, and keep Markets and Fairs, and buying and selling, and your work upon those

A 2

dayes,

dayes, both ye and your cattel, and hories, which is contrary to the Law of God; Are not ye dead men all by the Law of God, and men to be stoned to death, according to your own Judgement? as ye may read *Numb. 15. 35, 36.* The Law of God which is for the breakers of the Sabbath day, the seventh day, which was not for the first day of the week; And ye do not read that there was any punishment by any Law for working upon any other dayes, but for the seventh day, the Sabbath day, which God gave as a sign and a Covenant between him and the Children of *Israel*, before Christ was come into the flesh, the substance of all signs; Do you own Christ come in the flesh, the substance that ends the signs, that persecutes people about the Sabbath? Are ye not according to the Law of God to be stoned to death, not to strain their goods, but stone them to death that transgress the Sabbath day? And did not the Prophets cry out often when the Children of *Israel* had transgressed the Sabbath, and broken the Sabbath, and kept not the seventh day? they did not cry out against them for working on the six dayes; And have not ye broken the Sabbath, and keeps Markets and Fairs upon it? And the Sabbath was not given to the Gentiles from the Lord, but if the Gentiles and strangers came among the Jews, they were to rest within his Gates that had the figure, and his man-servants, and his maid-servants, and cattel, it was a sign and a Covenant between God and the Children of *Israel*, of the everlasting rest of Jews and Gentiles, and the whole Creation, Christ Jesus the rest, and the giver of rest; Now the Gentiles, the Jews was not to stone them to death that kept not the Sabbath without them, six dayes the Children of *Israel* was to gather Manna, the seventh they was to rest from gathering their meat, and if they did gather it, it stunk; Now do not you gather your meat on the Sabbath day? And have not ye broken the Law of God? And are ye not finding fault with others that breaks the Sabbath? But where was any Sabbath dayes commanded by Christ or the Apostles to be kept by the Christians, if not, to fine or imprison them, shew me that Scripture, that Christ or the Apostles gave forth such a Law upon record, then ye will not be found usurpers of Authority and Ministry? and so is not

this doctrines of men, and Commandements of men, to set up a Sabbath-day, and your own precepts which are taught, and no Scripture can shew of Christ or the Apostles for it; And *Nebemiah* the Tenth, If the people of the Land bring wares or any victuals on the Sabbath day to sell, they was not to buy it of them on the Sabbath day, the Holy days; Now do not you sell victuals on the Sabbath day, open your shops on the Sabbath day, and drive your cattel to the Markets on the Sabbath day, the seventh day, and set open your shops of all sorts, which by the Law of God was to dye, to be stoned to death; and will you persecute or imprison, and fine such as open their shops on the first day, one of the six dayes? Who gave ye this Law? Where is it written in the Scriptures by Christ or the Apostles, that professerth the substance is come that ends the Sabbath, the Jews Sabbath? Then men should be fined, or persecuted for working on the six dayes; Did not they prophane the Sabbath in the tenth of *Nebemiah*, that bought victuals on the Sabbath day, and fish, and such as trod the Wine-press? These polluted the Sabbath day, the seventh day, and broke the Law of God; Do not ye reap down your Corn on the Sabbath day, the seventh day, till your ground, and buy your wares, and meat, and sell it again upon the seventh day, which was the Lords Sabbath, which was a Covenant and a Law between him and the Jews, and death to the transgressor, to be cut off and stoned to death? And so was not there a Command among the Jews, that the Gates should be shut up when it began to be dark till after the Sabbath, that no burden should goin or out, that no Merchant or seller of any kind should sell that day among them; Now this Law was among the Jews, but not among the Gentiles, it was not given to the Gentiles; Did not *Isaiab* cry against them that polluted the Sabbath, the seventh day, but not the first day, *Isaiab* 56? The Lord said to *Ezekiel*, they greatly have polluted my Sabbath, and so broken his Commandement; he did not say, they have polluted the first day, and they walked not in his Statutes, see 20 of *Ezekiel*; So they that wrought, and do work upon the Sabbath day, the seventh day, prophaned it, and broken the Statutes of God, 12 *Ezekiel* and 13 *Ezekiel*; Now the Jews that had the sign, as kept the Covenant of God, that was a perpetual Covenant with

65  
them, the outward Jews; Now Christ when he came, the substance, they accused him to be a Sabbath-breaker and his Disciples, who was the everlasting Covenant of God that ended the first, that Covenant of the Sabbath day Christ the rest; Now Christ did not bid the Jews take his Disciples and stone them to death, when they plucked off the ears of corn, when they were walking up and down Sabbath dayes journeyes, they was not fined or imprisoned, or goods strained by the Jews, as the Christians do now, such as go up and down to the service and worship of God; for the Jews said, it was not lawful for the Disciples to gather meat, to gather corn on the Sabbath day; And Christ asked them, whether they had not read what *David* did when he eat of the shew-bread, *Matth.* 12. 4, 5. and was blameless? And what the Priests did in the Temple, and was blameless? And told them again, that he the Son of man was Lord of the Sabbath, that he had power, which was as much as to say, his Disciples were blameless, and did not find fault with them, nor did not rebuke them; And the Jews did not accuse Christ, for doing any thing on the first day of the week, nor the Disciples; And then after the Jews had accused Christ and his Disciples for plucking ears of corn on the Sabbath day; and then after Christ himself healed a man on the Sabbath day, they accused him as a Sabbath-breaker, see 12. *Matth.* and 2. *Mark*, and so he said unto them, was it not lawful to do good on the Sabbath day? And this is just now like our Professors and Teachers, and corrupt Magistrates, that will persecute friends that go to Meetings, to edifie one another in the things of God, on the first dayes, and tell them that they break the Sabbath, and the Jewes laugh at them, and know that that was never commanded, and they keep Markets and Fairs on the seventh day, which was the Sabbath day, the Covenant between God and the Jewes; Which Covenant Christ the everlasting Rest, ends; And those Jewes who were so mad about the outward day, and did not know the everlasting Covenant Christ Jesus, they took up stones to stone him, as ye may read the 8th of *John*; and the Jewes said, it was not lawful for the man that was healed to carry his bed upon the Sabbath day; Now the Law had forbidden the carrying of burthens, dressing of meat, and kindling of fire on the Sabbath day, the

first Covenant between God and the *Jews*. But the second Covenant was come, the Lord of the Sabbath, that healed, that gave rest, and said take up thy bed and walk; Is the day made for the man, or the man for the day? Is the man above the day, or the day above the man? The Son of man also is Lord of the Sabbath, Therefore the *Jews* went about to slay him, and persecuted him for doing good on the Sabbath day, the seventh day. Not the first day, as the Christian Magistrates do now, Fines and persecutes such as go to the worship and service of God on the first day, and sets open their shops and keeps Markets, and Fairs on the seventh day, the Sabbath, and keeps them shut on the first day. The *Jews* sought to kill Christ because he had not onely broken the Sabbaths day but that he had made himself equal with God, see *Job. 6.* And this was a great crime accounted, that he who was the substance broke the Sabbath day, which was the seventh day, which the world calls Saturday, the Heathen calls it Saturday, and all the Christians that be in the Heathenish nature; and Fryday, and Thursday, and Wedensday, and Tuesday, and Monday, that day they worship the Moon; and Sunday, that day they did worship the Sun. Here is the old Heathens Nature, and names, that knew not God nor Scriptures, nor the Law of God. For they are onely the Heathen, nor Christians nor true *Jews*, that calls the dayes, Sun, and Moon, and Twes, and Woden and Thur. and Fryday and Saturns day; for the true Christians said first day and second day, &c. to the seventh, and that they call Sabbath, the *Jews*. But the false Christians they call the first day of the week Sabbath, which they call Sunday; (and Moonday) the Christians that is in the Heathenish nature since the dayes of the Apostles, as ye may read in the Almanacks. And so ye may see how after the *Jews* outward, to whom the first Covenant was, the Sabbath, the sign outward of Christ the everlasting Covenant, *John 7.* And they said this man, Christ he was not of God, and a sinner, because he kept not the Sabbath, therefore was a sinner. *John 8. 16.* Christ Jesus the Covenant who came to end the first Covenant and the day, he that did give rest who was the everlasting Covenant of God, between God and the people, strangers, *Jews Gentiles*, and the rest to servant men, and maides, and cattel, and strangers,



Christ the substance of the first; the everlasting Covenant, though the first was given, not to the *Gentiles* but onely to a particular people, the *Jews*; the Covenant of God between him and them, which was to observe a day, which was a sign of the everlasting Covenant Christ Jesus, so Christ who was the Covenant of God that gave rest unto the Creation, did not set forth to the Christians that they should keep another Sabbath day, and imprison, strain the goods of such as went up and down to private meetings to worship God, or as laboured on the first day of the week. He did not set up Lawes to oppresse the Creation, but he brake them, and ended the Law, and the first Covenant, Christ, who Rules himself, and hath all power in Heaven and Earth given unto him of the Father.

And now all ye Christians, Teachers, and Magistrates and Professors; If ye will have a Sabbath, and cry up a Sabbath, ye must offer on the Sabbath dayes two Lambs of the first year without spot, two tenth deals of flower for a meat-offering mingled with oil, and a drink-offering thereof. And this is the burnt-offering in every Sabbath, besides the continual burnt-offering, and drink-offerings. So where is your offerings, if ye will have a Sabbath; why do ye not cry up offerings as well as the Sabbath? why do ye not cry up the day, and do none of the work that is to be done on the day, *Numb. 28.* 1 *Chron. 23.* Burnt-offerings and sacrifices unto the Lord, in the Sabbaths, in the new-Moons, and so why do ye not observe the burnt-offerings, and the sacrifices, you that pretend to observe Sabbathes? And why not new-Moons, and the set Feasts, according to the Commandment of the Lord continually before him? for they that was to observe the Sabbath, was to observe the sacrifices by their Numbers, see 2 *Chron. 2.* Solomon that build an house to the Lord, Dedicated to him, and burnt before him sweet incense continually, shew-bread, with the burnt-offerings morning, and Evening upon the Sabbaths, and their new Moons, and this was an Ordinance for ever to *Israel*. And now if ye professe the Sabbath, the children of *Israels* Sabbath, and leave the burnt-offerings, and the continual shew-bread, ye may as well leave sabbaths, as leave the work, for this was the work of the sabbath; and so ye that professe sabbaths, ye may as well

well professe new-Moons, and the solemn Feasts, 2 *Chron.* 8. *Solomon* even after a certain rate every day offering according to the Commandment of *Moses*, on the sabbath; so ye that be chief Magistrates, like *Solomon* (that will have your sabbaths, and bring not your offering) ye must offer, and so deny *Christ* come in the flesh, the *Covenant* of God, and the rest of his people: for ye which makes such ado about sabbaths, and persecuting others about sabbaths *Neh.* 10. see what was there; The shew-bread, continual meat-offerings, continual burnt-offerings of the sabbaths, and new Moons, & set Feasts, so you that will have sabbaths, must have the *Jewish Law*, and the burnt-offerings, and to maintain them, else all people will laugh at you, to cry up the one, and not the other *viz.* the meat-offerings, and burnt-offerings. And was not those offerings held up by the Authority, the higher Power, so well as the sabbath, the meat-offerings and burnt offerings? so if ye hold up the one, ye must hold up the other, and so deny *Christ* come in the flesh. And see in *Ezek.* 46. 4. The burnt-offerings that the Princes shall offer unto the Lord on the sabbath day, shall be six Lambs without blemish; and the meat-offering shall be an Ephah for a Ram, &c. Now here is the Princes work the Rulers and Magistrates, that cry up a sabbath, to offer six Lambs, burnt-offerings, &c. so now ye Princes, ye Magistrates, ye Rulers, where is your Lambs without blemish? a figure of *Christ*, to offer on the sabbath dayes, which was a figure of *Christ*? likewise a figure of the rest. And why 2 ye Magistrates, and Teachers; why have ye the sabbath, and not the offerings? why not the one, as well as the other? What a doubting and discontented Religion is this? and Jumbled, and confused, to take part, and leave part; so the Sabbath day, and the Princes offering, the Lambs upon it, was before *Christ* came in the flesh, A figure as ye may read, and this is for the Magistrates and Princes that persecutes others about the Sabbath; and yet they themselves do not according to the Sabbaths commands and Ordinances, to bring the Rams, and Lambs. *Jesus* went up and down teaching on the Sabbath day, the Apostles went up and down teaching on the sabbath day, and we never read that the *Jews*, and the Magistrates, did persecute them, which was the seventh day.



(9)

day. And they travelled up and down on the first day of the week which the Apostate Christians have given it the name of a sabbath day; but have no Scripture for it, we never find that they were fined and prisoned about the worship of God, and service that they did on the seventh dayes, or the Sabbath dayes, or the first dayes; And do not the *Jews* persecute the Christians for not observing their offerings, and their sabbath dayes? Therefore saith the Apostle, Let no man Judge you in meats, and drinks, or in respect of sabbath dayes, for the body is Christ; he was the substance: for the will worshippers, and intruders intrude into these things which they never saw, but neglect the body, and hold not the head; But to the satisfying of the flesh run to the observing of dayes, and so the flesh would live in the shadowes, and not hold the head: there is the worship, and worshippers of Angels. And ye never read that the Apostles spake to the *Gentiles* to bid them observe a sabbath, and keep a sabbath; we never read that any was persecuted for doing the thing that was good on the first day, the eighth day after the sabbath; But we read that they were stoned to death, and put to death, for working upon the sabbath day, which is the seventh day, which ye keep Markets and Fairs on, and on that day doth most work. And when there was a controversie amongst the *Romans* about dayes, the Apostle saith, one man esteems one day above another; another esteems every day alike, let every man therefore be fully persuaded in his own mind; Mark here ye Teachers, Professors, and ye Magistrates, the Apostle doth not tell ye, that ye should fine him, or imprison him, but let every man be fully persuaded in his own mind. And he that regardeth a day, regardeth it unto the Lord, and he that regardeth not the day to the Lord, regardeth it not, see *Rom. 14. 5. 6.* Likewise he that eateth, eateth to the Lord, for he giveth God thanks, and he that eateth not to the Lord, he eateth not, and giveth God thanks; But why dost thou Judge thy brother, and set him at nought about eating, and about dayes. And so we say to the Magistrates and Professors, why do ye fine your Brethren about dayes? Why do you Judge them; and set them at nought? let us not Judge therefore one another, but rather judge that we put not a stumbling block before our brethren; For the Kingdom of God stands not in meats and drinks, nor in shadowes, but in righteousness, & peace, and joy in the holy

Ghost; now it cometh not with observation, But follow the things of God which makes for peace, and edifies which are out of shadows, and ends them. And he, that man, or woman that doth esteem one day above another day, must not judge him that doth not esteem a day, and he that doth not regard a day, but esteems every day alike, must not judge him that doth esteem a day, what first day & sabbath day all alike? must not such a man be fined and imprisoned (or woman) by that man that esteems one day above another? Nay, for the Doctrine is, that every man be fully perswaded in his own mind, and not to judge one another about dayes, for the body is Christ; And he that is come to him, is come to the Wisdom of God, that was before dayes was; Ye observe dayes (saith the Apostle) *Gal. 4.* and Moneths, and times, & years, &c. I am afraid of you, least I have bestowed upon you labour in vain; What is not the Apostles labour, & *Epistles* all bestowed on you in vain? that observe days, and persecute others that will not observe dayes? Did not the Apostles tell the *Gallatians* that they were bewitched that went into Circumcision, and observation of dayes, and Monthes, and years? And what, are not all you bewitched now that observe dayes, and Monthes, and years? And the Apostles labour is in vain on ye all bestowed, and his *Epistles*. Now if ye say that *John* was in the Island *Pathmos* upon the Lords day, tell me which is not the Lords day, whether first, second, third or fourth, &c. whether all be not the Lords dayes? Now if ye say, the Saints met together on the first day of the week (which Christ rise on) we own that; and so we do meet together on that day, *Acts 20. 7.* & *Cor. 16. 2.* but the Apostles did not give a Law, that the first day of the week should be called a sabbath, and they should be fined, and imprisoned, that laboured in the thing that was good, needful things; now if ye call it a sabbath, then ye must be crossed as the *Jews* was, if ye make an idol of it. The Lord God in his power (to the exalting of his Son, who is the rest of his people) will confound your sabbath which ye have made and invented; who calls the first day sabbath, and say they must do no work that day, and yet many of ye will hardly go to your worship (on that day) without horses drawing of you in your Coaches. And your Cooks labour that day, and dresseth meat for money on that day; But if any man open his shop that day, he must be fined, or imprisoned which is for meat too (and for money) now what confusion is this? Is

not the Cook working for money, & the other working for money all one? And the porters working for money by carrying people in their Sedans to their worship? and have not the Parliament sat on the first day, which ye call the sabbath day, to do the Nations work? Therefore now that people should be so scrupling, calling the first day sabbath day, wch is not proper. And how many hundreds of pounds hath been taken from the people called Quakers for travelling to their meetings on the first day, and how many 100 l. doth your Priests get on that day, and have as much for that dayes work to maintain their families the whole week, is not that his shop and Market day, which the Apostate Christians calls sabbath, who have had their goods taken away, horses taken away, hundreds of pounds worth for their going to meetings to the worship and service of God? and no where in the Scripture it doth speak, that the first day of the week is the sabbath day, nor gives it that name. Nor did they give forth Ordinances that they should be fined, and imprisoned, and their goods strained for going to meetings on that day, or if any one did other things on that day; Which some of your Tradsmen may labour and get money on the first day (your sabbath day, and others must not Dresse meat for money, and others must not sell meat for money, which be things that be necessary and commendable; And therefore if one thing be tollerated, and yet do not another, ye transgresse your own sabbath, they were not (the *Jews*) to gather their meat on that day, ye gather your meat on that day. They were not to make fire, on the sabbath, ye make a fire on your sabbath. They were not to bear a burthen on that day; ye are carrying burdens, your women in their Sedans, running up and down with your meat from the Cookes shops, and drawing of your Coaches up and down about the streets, that people can sometimes hardly passe up and down for them; so the seventh day was the sabbath day where the Ordinance of God was, that no manner of work was to be done on it; The first day Christ rise on, who ended the *Jews* sabbath and that Covenant, and was the substance of that figure to the whole Creation, to the man-servant, and maid-servant, and stranger. And the Christians that believed in him (Christ) that rose on the first day of the week, they met together on the first day Christ rise on, he appeared amongst them, (though there is more in that) and so they Apostles did not give forth a Law that they should judge one another about dayes; or that

they should see one another about such things; he that did esteem all dayes alike, and he that did esteem one day above another, they should live in peace; For one that was not come through dayes, and he that was come to see the end of dayes; every one must stand or fall to his own Master, the Spirit that made them free, Christ that made them free, and not to Judge or lay a stumbling block before his Brother; As the hard-hearted Christians now will fine and imprison one another about dayes; They that do observe a day one above another, they will Judge, and fine and imprison them that account every day alike, and so they will not let him stand or fall to his own Master, and will not own the Apostles Doctrine, but throw it away, who saith, they should not Judge one another about such things.

So all Friends of the Lord God, that be moved to set open your shops, or do any work on the first day, which the false Christians call their Sabbath, and yet break it, and not keep it as a Sabbath (contrary to Scriptures) Do not ye Judge all as do not as ye do, that be not moved to do the service as ye are to do that day; And all that doth not do that service on that day as ye do, as are not moved by the power of the Lord God, do not Judge them that doth such a service on that day. But all dwell in the power of God that ends the shadows, that ye may see one another in that which will confound the world, which is run into the witch-craft, in observing of dayes & times, & months & years, as Christ-mass, Michael-mass, Lammas, Candle-mass, &c. (and in which ye may have Unity) The Apostles did not Command such things, but they invented them since the Apostles dayes, and persecute one another about them, such as would not observe them, but remained in the Apostles Doctrine, and observe it. Therefore now who are come into the power of God the Apostles were in, and come to fathome the false church, the beast, the false prophets, Anti-christ, the Dragon and his authority, false prophet, false church, lawes and authority, fathoming this by the power of God, and come to see the true Church coming out of the Wilderness, and the Lambs Marriage witness, the time that the Apostles were in seen, and the life and power enjoyed, and substance as they did possess, which brings to the beginning before dayes was, in which is no shadow.

*Anna Gould  
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Daniel Baker.*

**P**aul told the Counsel & the Magistrates when he was before them, Men and Brethren, I have lived before God in all good Conscience until this day, and the way which ye call Heresie, so worship I the God of my Fathers, believing all things which are written in the Law and the Prophets, and have hope towards God, which they themselves also allow, that there should be a Resurrection of the dead, both of the Just and the unjust, and herein do I exercise my self, to have my Conscience alwayes void of offence, both towards God and towards man, see *Act. 24. 16.* Now when the Apostle came to exercise himself, to have alwayes his Conscience void of offence towards God and towards men, then did the Magistrates and Counsels and the Priests gather against him, when he began to keep his Conscience void of offence towards God and towards men; Neither did they persecute us, until we came to exercise our selves towards God and towards men; not regarding day nor shadows, but the substance Christ who ends all types, and preached Christ the substance to Jews and Gentiles; So that was a thing to the Magistrates, to the powers, to the Principalities and to the Counsels, to the Jewes, to the Priests, the Temple and the Tithes, the first Covenant and the Offerings, the shadows, the Types, they turned against the Apostle, who was come to the exercise of himself, to have his Conscience void of offence, &c. Now mark ye Magistrates, What have ye to do with Conscience? And what have ye to do with Paul, and them that exercise themselves to keep alwayes a good Conscience void of offence towards God and towards men? What have the Jewes Magistrates and the Counsel, and the Heathen Kings and Magistrates to do with the Apostle, who exercised himself to have a good Conscience to keep it void of offence, &c. and what have they to do with him now? And then they begin to persecute him; ye do not read it before that they persecuted him (the Magistrates) until he came to exercise himself to have a good Conscience void of offence, &c. Then was he persecuted of the Magistrates, the Jewes Magistrates and Counsel, and Heathens, and so it is now to this day; for ye never medled with us or any of the Apostles, until they came to improve their own talent, and to put the

the Lords money to Usury, and to improvement, and come to that which excite themselves to keep their Conscience clean, and void of offence towards God, and towards man, towards the righteous God, and the things which are righteous towards men, and shew forth their everlasting Salvation; Then doth Magistrates, Kings, Professors and Priests begin to be like mad men, rage and cruelly persecute, banish, whip, stone, flock, reproach, mock, when men come to exercise their Conscience towards God to have it void of offence, &c. And that hath been the overthrowing of Nations, overthrowing of powers, when they left the Law that is just, to keep down transgression, envious persons, and man-slayers, and such as be the destroyers of the Creation, and left such, and turned themselves against such as exercised themselves to keep their Conscience void of offence, &c. And then did they turn from the power of God, and turned against God, and turned themselves against those that exercise themselves to have alwayes a good Conscience void of offence towards God, &c. And such endure grief, and suffers wrongfully for Conscience sake towards God, are buffered for no fault, and such as do so, taking it patiently, are thank-worthy, 1 Pet. 2. 19. And such they speak evil of, as evil-doers, as have a good Conscience; And such are falsely accused, as have their good conversation in Christ Jesus, that suffer for well-doing, see 1 Pet. 3. And such as draw nigh unto God with a true heart, in a full assurance of Faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, Heb. 10. And such comes to witness the blood of Christ, who through the eternal Spirit offered up himself without spot unto God, purging their Consciences from dead works, to serve the living God; Then such as be in the dead works persecutes, that have the evil Conscience, persecutes them that have their Consciences cleansed, Heb. 9. Therefore saith the Apostle, I thank God whom I serve (from my Fathers,) with a pure Conscience, 2 Tim. 1. 3. holding the Mystery of faith in a pure Conscience; here was the Apostles, the Saints Testimony, 1 Tim. 3. But such now professors, that profess God (in words) but in works deny him, their Consciences are defiled; And they are them that say, while they are upon earth their Consciences must be defiled, while they are upon earth, and so have not the Faith, nor a place for it; the living Faith in which it is held, the pure Conscience. Now the end of the Commandement is Charity, out of a pure heart, and a good Conscience and Faith unfeigned, in which Conscience this Faith is held; And those were them that were persecuted, having Faith and a good Conscience, which some have put away, and of it made ship-wrack, 1 Tim. 1. And such as speaks lyes in hypocrisie, having their Consciences seared as with a hot Iron, 1 Tim. 4. And such now which have put a good Conscience away, they cannot hold the Faith, and those forbid meats, and drinks, and marriage, and follows the fables; And these be them that be in hardness of heart, and turns against them that have a good Conscience; Now we knowing the terror of the Lord perswade men, but we are manifest unto God, I trust also are manifest in your Consciences, 3 Cor. 5. Having renounced the hidden things of darkness and dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but in the manifestation of the truth commending our selves to every mans Conscience in the sight of God, 2 Cor. 4. &c. For our rejoycing is this, the Testimony of our Consciences, that in simplicity, and godly sincerity, not in earthly wisdom, but in the grace of God we have had our conversation in the world, &c. 2 Cor. 1.



Therefore take heed of sinning against your Brethren, and wounding their weak Conscience, if ye do, ye sin against Christ; Therefore keep thy Conscience clean; I say the truth in Christ Jesus, I lye not, my Conscience also bearing me witness in the holy Ghost; The good Conscience witnesseth with truth, which the Mystery of Faith is held in it; *Rom. 8.* Pray for us, for we trust we have a good Conscience in all things, willing to live honestly, *Heb. 13.* And the Sacrifice could not make perfect as pertaining to the Conscience; Therefore when the Sacrifice, Christ Jesus, that ends the other sacrifice that makes perfect the Conscience in which the Mystery of Faith is held, *Heb. 9.* For if the comers to had been made perfect by the offerings, there had been no more Conscience of sin, the worshippers once purged should have no more Conscience of sin, but by these Sacrifices every year it was remembered again; *Heb. 10.* And so while they lived in the Sacrifices, the changeable shadows of good things to come, living in the words, out of the power, they will persecute the good thing when it is come, as the Magistrates and the Jews did Christ and the Apostles and Saints; If a man bid thee to a feast, if thou be disposed to go, whatsoever is set before thee, thou maist eat, asking no Question for Conscience sake; But if they say, it is offered to an Idol, eat nor for his sake that shews it thee, and for Conscience sake; for the earth is the Lords, and the fulness thereof; Conscience I say, not thine own; but of the other, for why is thy liberty judged of another mans Conscience? Now here is the state, now where the Conscience is pure, where the Mystery of Faith is held, and things pure to it, which destroys Idols; And where the Conscience is defiled, and not pure, whose minds yet be in the Idols, such Friends must take heed of coming too nigh them, least they imbolden them to eat those things that will harden an evil Conscience; And such as be in the evil Conscience will persecute, where it is not made pure, such as have an evil Conscience to Idols will persecute them that do exercise themselves to have a good Conscience towards God, which the Mystery of Faith is held in; So where this evil Conscience is, that will eat things offered to Idols, there they be weak, and is defiled, and this is for want of knowledge; Now that which must give them the knowledge, the light of the knowledge of the glory of God in the face of Christ Jesus, is the light that shines in their hearts, to bring them to eat of the Offering, Christ Jesus, of his flesh, and drink of his blood; And here in the light which gives the knowledge, they see Christ the Author of their Faith, which is held in the pure Conscience, are them that are come to the exercise of themselves to have alwayes their Conscience void of offence towards God, &c. And not to go along with him eating things offered to Idols, for those are Heathens indeed, and weak and defiled indeed, and for want of knowledge indeed; that eats of the offerings offered unto Idols, they eat nor of the offering Christ Jesus. And these be from the light which should give them the knowledge, See *1 Cor. 4. 2. 3. 4.* For our rejoycing is in the testimony of our consciences; that in simplicity, and godly sincerity, and not in the fleshly wisdom; Now mark, and take notice! Here is the Saints rejoycing in the testimony of their consciences, in simplicity, and godly sincerity, and not in the fleshly wisdom, and this differs from the world, whose rejoycing is in the fleshly wisdom, not in simplicity, nor in godly sincerity; not in the testimony of a good conscience, of a pure conscience; but their rejoycing stands in the testimony of an evil conscience, that while they are upon earth, they must have sin to it, & those are the persecutors;

so here is the good and the evil,  *Cain and Abel*, here is  *Isaac and Ishmael*, here is  *Elias*, and  *Jacob*, and here is the bad persecuting  *Jews* (against the Prophets, and against Christ and the Apostles) that had the form of godliness, but de-  
 vied the power. And here is the Beasts and false prophets work, great whores, Mother of Harlots, false Church, Antichrists, inwardly ravening Wolves in  
 sheeps cloathing, who drink the blood of the Martyrs Prophets, and Saints, and kill them that be in the power of godliness, the evil consciences, full  
 of dead works serving not the living God, their consciences unpurged, such  
 cannot own the blood of Christ within them, nor the light within them, nor  
 the word of God nor the power of God within them, nor the Spirit of God  
 within them, such their sacrifices God never accepts. So all the true Saints  
 who are subject to the power of God the higher power, not onely for wrath  
 but for conscience sake; mark / the good conscience is subject to the higher  
 power which is of God, that goes over all transgressors, and answers the trans-  
 gressed principle in every man, that exerciseth the conscience of every man to-  
 wards the higher power, to which his soul should be subject to. Now all the  
 evil consciences of the Heathen, and whatsoever they was, not being subject  
 to the higher power, which was over all the transgressors. Therefore the  
 *Jews* which were in the higher power, was to trample down them heathen  
 that was in their evil consciences; so who are subject, not onely for wrath,  
 but for conscience sake, they have unity with the Power, the power doth not  
 turn against them; But where the higher power turns against them, the trans-  
 gressors, and so they are not subject to it for conscience sake, but onely for  
 wrath, the power forceth them down, whether they will or no, for wrath the  
 terror of the Lord cometh upon them, these are not for conscience sake subject,  
 not they are not one with it, (the power,) the  *Gentiles* that did the Law, did  
 the things contained in the Law by nature, which shewing the work of the  
 Law writen in their hearts, in their consciences, so the doers of the Law  
 were justified; by the higher power; So he was a  *Jew*, that was one inward  
 in the spirit, not in the Letter, whose praise is not of men but of God. So the  
 *Gentiles* was not the  *Jews* in the Letter, but the  *Jews*, was the  *Jew* in the Letter  
 that did not the things contained in the Law, but the  *Gentiles* did by nature,  
 having not the command, the things contained in the Law, but the  *Gentiles* did  
 by nature; having not the command, the things contained in the Law. And so  
 the uncircumcision kept the Law, this was accounted for circumcision. And  
 shall not the uncircumcision (which is by nature if it fulfill the Law) judge  
 thee who by the Letter is the circumcision and transgresseth the Law? And this  
 may judge all the outward professors upon the earth, that lives upon things  
 so without them.

And ye may see the Apostle who did exercise his conscience, to keep it void  
 of offence alwayes towards God, &c. brought the  *Jews*, and  *Gentiles* here, and  
 how the Magistrates was in a rage against him, and called him a pestilent fellow,  
 and one that turned the world upside down, and a mover of sedition, a  
 ring-leader of Sects, and a man not fit to live upon the earth, and how the Apo-  
 stle confessed before Magistrates, and Rulers, and Kings, how he exercised him-  
 self to have his conscience void of offence, &c. now was he ever persecuted,  
 till he came to that confession? And do ye ever persecute any till they come  
 to that confession?

G. F.

THE END.

